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THE BURMA NEWS

AUGUST, 1934

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Short History of the Baptist Mission, *Vedder*
The Church and the Church Schools, *Chalmers*
Peep of Day
Line upon Line

(Continued on Page 4 of Cover)

THE
BURMA NEWS

H. W. SMITH, *Editor.*

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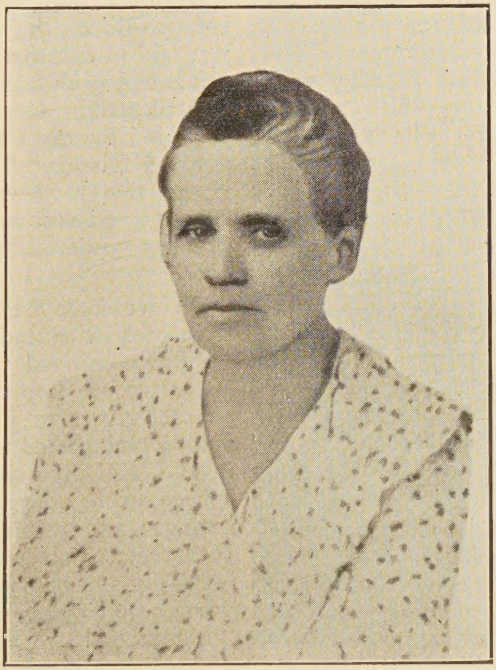
Miss Frances E. Crooks

"Yet Speaketh"

Miss Crooks is no more with us in the flesh! We cannot seem to realize but that she may, at any moment, rush into the office or home, with her cheery way, on some errand of counsel or greeting.



On Tuesday, June 26, seemingly a bit indisposed, Miss Crooks kept to her room, thinking she might feel better. Wednesday she was none improved, so Thursday medical advice was sought. Friday a consultation of physicians was deemed necessary, and as a result of this we learned that our dear fellow-worker would probably not remain with us long. Every effort on the part of loving friends and workers was made to alleviate

the intense suffering. Late Saturday afternoon, the breathing was most pitiful to behold, so an opiate was found necessary and with that she secured rest. During the late evening, Miss Crooks rested and once woke to say, "Oh how good I do feel now." At 4:30 Sunday morning, there was a slight change in the breathing and the look of suffering disappeared from her face. Shortly before 6 o'clock it seemed that she was soon to leave us, and while Miss Rebecca Anderson, Mrs Spring and the nurse were watching, the spirit took its flight and Miss Crooks sweetly and quietly "entered into rest."

In order to give time for missionary friends from Rangoon, Maubin, Henzada and nearby stations to come for the funeral, the time for the service was set for Monday afternoon. Daw Kyaw and Daw Bwint, together with Miss Pond and Miss Whitwer came from Rangoon, Mr. Fletcher from Maubin, and Mrs. Phelps and Miss Crain from Henzada.

Although filled with consternation and grief, the close associates and friends in the school and church rallied splendidly to assist in all the preparations for the funeral. Miss Crooks' S. S. class of young men, the Christian Endeavorers and others were ever ready to do. Masses of beautiful flowers were secured and made into floral emblems which adorned the church and casket.

Mr. Spring was in charge of the funeral. A short service of scripture and prayer was held at the house after which the body was tenderly removed to the Burman Baptist church where a very large assembly had gathered, all of whom it was impossible to seat within the building. The Pwo Karen choir and members from the Burman choir rendered beautiful selections. Scripture was read by Mr. Spring both in English and Burmese, after which both he and Mr. Fletcher spoke of the service of Miss Crooks. The pastor of the Burman church, speaking in Burmese, gave a brief sketch of Miss Crooks' life and in a very beautiful way referred to her unselfish spirit and devotion on behalf of all with whom she laboured, and especially among the young people. The audience was greatly effected when the pastor stated that it was Miss Crooks' expressed desire that she be buried among the Christians in the Burmese Christian cemetery.

The body, placed upon a small carriage beautifully trimmed with white flowers, was drawn by former pupils (now High School students) of Miss Crooks, while her school of girls followed the casket bearing in their arms a wealth of floral tributes. The Boy Scouts formed the escort on either side of the casket. The body was laid to rest in a casket of Burma's renowned teak wood, which in turn was placed in a cement sealed vault, provided by the Christian Endeavorers and friends. The committal service at the grave was in charge of the Burmese pastor and the music was fittingly rendered by the Sgaw Karen choir.

As we look back upon the brief term of service and fellowship which we have enjoyed with our departed sister we are impressed with marked characteristics of her life. She constantly maintained a very keen interest in and hold upon young people. The sphere of her activity was predominatingly, and by her choice, right here. In a recent tour with her among the outstations, scores of young men and women and older ones greeted her as "Mama Gale." The Sunday school and C. E. found in Miss Crooks a constant inspiration and help, seeking always to train and develop workers for the days ahead.

One had to know Miss Crooks for only a short time to discover her possession of very definite ideals in faith and practice, and only as she was

satisfied that her position was untenable did she ever recant. In no way was she afraid to attack wrong in any form, and tried to help break it down in the lives of those about her.

Miss Crooks was possessed of a steadfast faith and marked unselfish zeal. She had great faith in her pupils and in her teachers. She had a firm conviction of her appointed task, and unbounded faith in her personal Saviour for Whom unselfishly and zealously she yielded her whole life, in building up His kingdom.

Miss Crooks loved the Burman people in a marked degree, speaking their language freely, sharing constantly their joys and sorrows, visiting much in their homes, and pleading with them for higher ideals of life both in home and community. For this reason she had comparatively no time for social activities, so called.

In summing up Miss Crooks' life as a missionary worker it may truly be said "she hath done what she could." Her name in the Bassein fleld is one which will be lovingly remembered and cherished long after the present generation shall have passed away. Like her Lord and Redeemer she sought "not to be ministered unto but to minister."

L. W. S.

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He Cannot Be Bribed

This is the heading of a tribute to U Ba Htin, in MISSIONS FOR APRIL, 1933.

Dr. Robbins says:

"A Burman Christian who is having an increasingly large place in the new Burma is U Ba Htin, Deputy Commissioner of Moulmein. A big sturdy man with a robust personality he is known throughout the Province as a Burman official who cannot be bribed. He graduated from our own Cushing High School, then from the University of Rangoon, next taught in Cushing, and finally entered Government service. He served in France with the Indian troops. Now as Deputy Commissioner he has an office of much authority and prestige. He is a member of the Moulmein Baptist Church and teaches a Bible Class in the Morton Lane Girls' School. He

U BA HTIN, A.T.M., K.S.M.

is a Christian, is proud of it, and he wants every one to know that he stands for righteousness and justice. Burma is to be congratulated that she has such men in her service in these critical years."

U Ba Htin

The death of U Ba Htin has created a great gap in the Christian forces of Burma. He was a man of high ideals and always stood for the things which are best. He was a Christian and was not ashamed of it. Wherever he lived, he at once identified himself with the Christian group and sought, both by word and deed, to help on the cause of Christ. He not only gave liberally to worthy objects, but on occasions frequently preached, both in English and Burmese, and his preaching was most acceptable. He seemed to have inherited some of the ability of his gifted father, U Lu Din. Being a high government official he was doubtless, often tempted, but never have I heard even as much as a word against his character. In these days when there is so much bribery and political corruption everywhere that is a high tribute.

The unconscious influence of such a life must be great, just how great eternity alone will reveal. The presence of other high officials, at his funeral, some of whom came from a distance, testify to their esteem for him, even though he was of a different religious faith.

It was my privilege to take a short trip with him once when he was Subdivisional Officer in Wakema. I was impressed with the interest he took in the welfare of the people of his district. I wish there were many more like him. Our deepest sympathy goes out to his bereaved wife and family and to his aged father and mother.

W. E. Wiatt.

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Spiritual Adjustment

"You and I are living in the midst of a world of men and women distracted, dislocated, drifting, dissatisfied, and desperate; and the heart of God is yearning over it. He longs to meet its need; and God's way of meeting this need is through you and me, through lives adjusted to His will."

W. H. Aldis.

Henzada — Karen

Such an unusual thing has taken place here in Henzada, and from all I can find out, I think I had better get a note in the News.

Sunday noon, the 30th of June, word came of the going home of my dear friend Francis Crooks, and I felt that I must go and see her laid away; so I rushed around to do a number of things that had to be done before I could leave, went to the train in the pouring rain, and I suppose some of those little germs that had been waiting around to get at me, took that chance when I was tired, hot and wet. Well they got me down and for the first time since I have been in Burma I have had to be out of school. I am all O. K. again and will be back at work long before this comes out. I hope to put in at least three years more of hard work(before taking furlough. The Board at home have asked me not to take furlough unless it is really necessary, and since it is not, I expect to act according to their request.

Our school is not as large as usual, but larger than we expected and we have had to engage two extra teachers. So far we have had very little sickness in the school although there has been a good deal in the town.

Jennie C. M. Phelps.

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Namkham

When the man bites the dog, and when a Shan Mission organizes a new Church, that's *news*. The catch in it — there is always a catch in Shan Evangelistic News — is that the new Church was not composed of Shans, but Lahus. That's the way with these "Shan" Missions as listed on the back of the NEWS.

We have been working for six years among the immigrating Lahus, east of Lashio — about 160 miles from here. The other day Marian and John and

I went to visit them. Westen went up the three thousand feet in two miles under his own steam, two years ago, but John decided to do it in a sling around my neck, and there wasn't anything that kid thought of as we climbed that he didn't do from laughing to taking his bottle on the fly. The only thing he forgot was to cry.

The Lahus met us with the news that their village was full of smallpox. We were glad John had been vaccinated and that Marion and I are immune. Government vaccinators get tired when they see those Lahu hills, so none of the people are vaccinated. We shall have to remedy the matter ourselves if any are alive when the vaccine finally reaches us.

Seventeen were baptised the next day. How I like to write those figures. It is the first time in twelve years that I have been able to write popular figures like that. We are proud of our ones and twos. And even at that these Kachins, who baptise their hundreds in a day, had to publish my figures before I could do so — *vide* the May NEWS. One of the girls baptised had a rise of temperature that afternoon. It was the first sympton of smallpox, and she is now dead.

Our Lahu village shows considerable change from two years ago when their houses, newly built, allowed dogs to go in and out though the doors were shut. They have built a fine pastor's house and chapel, and there are several new houses into which a dog cannot enter uninvited. There are still evidences that water is scant in their village. When the rains stop we can help them build something to catch their little trickle of water and store it. After that we can preach other things that follow godliness. One has to go down fifteen hundred feet from their village to find a place where one can conduct an orthodox baptism.

Now that their church is organized, Namkham can brag on an increase of 33 per cent in organized churches in one year. Bet that's more than any other mission in Burma!

Gordon S. Seagrave.

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Toungoo

The month has had some pleasant things in it. I had to visit Mandalay to have my eyes examined and enjoyed the fine hospitality of the Hintons. That was one pleasant thing. Then I went over to Sagaing and saw the Cummings and that was another pleasant experience. Then on the last Sunday of the month I went to Daiku for the recognition service of the new church and found the Lattas and Mary Parish there and that was another pleasant experience as well as the encouraging signs in Daiku.

An interesting development of our work here is the Telugu night school. Deva Das was our cook when we were here before. When we went on furlough he went to India and studied and got his teacher's certificate and did some work in the Bible school. He returned to us last year and cooked for a while, but said that he wanted to get into work for his people and so wanted to open a night school. That he might be more free to do this work he gave up his work with us during the hot season vacation and opened a night school in our school building. The children pay but a pice a night and that means that he is getting only about five annas a night, but to meet his expenses he takes in sewing and, like the missionary who pegged shoes to pay expenses while he taught the children of his neighborhood about Christ, so Deva Das is getting enough to live on and in teaching these young people not only Telugu, but the things of Christ. The last Sunday night of the month we were invited to attend a sacred concert in which they vociferously and to

the beating of the time by a drum, sang a number of hymns. We were garlanded and listened to a Telugu exhortation and then had to leave, but they kept on till ten o'clock. About twenty pupils were there and well over forty including others who came in to listen. We really hope that this sacrifice on his part is going to bring him real satisfaction in results for the Lord.

Lewis B. Rogers.

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The Hendershots

Word has been received that the Hendershots had a good trip from Singapore to Hongkong. There was a nurse and doctor aboard but Elva didn't need them and found herself strong enough to walk off the boat at Hongkong. They expect to arrive in San Francisco on 5th August. Let us pray that they may be kept safely all the way and we may rejoice when 5th August comes that she is under the care of the specialist who knew her case before.

B. D.

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Evangelistic Work

Saya Ba Te of Taunggyi has resigned his appointment under the A. B. F. M. S. and as pastor of the Taunggyi church as from September 1. It is his intention to devote his time to evangelistic work, preacher's classes are other work to which he may feel that God has called him, and trusting in Him for his support. He has a Pwo Karen Bible class in Bassein beginning September 15 but has as yet no appointments for December. He will be glad to hear of any places where he can be of help.

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Kachin Bible Training School Kutkai

I hope some day all of our Bible School work in Burma for the training of Christian workers may be conducted in one place, but at this stage of the Kachin work the nearer the young men and women can be trained in the surroundings of their people the better it is for the young people and the Kachin people for whom they are training.

After my two years' experience with the Bible School at Bhamo I am more than ever convinced that Kutkai is the right place for this Training School. On this hillside we are living more in the atmosphere of the Kachin villagers. There are no outside disturbing elements which may distract our attention from the work in hand. Each school morning the boys and girls are up at daylight to do whatever work there is to be done on the compound. Four girls do the cooking in turn, the rest like their sisters in the villages work in the garden, while the boys may be doing the same kind of work or may be oiling the houses, or doing carpenter work of which there is so much to be done just now. In this way a full hour and a half is spent before breakfast. Already we are eating beans, mustard leaves, lettuce and tomatoes from the garden. Other vegetables such as cauliflower, cabbages, turnips, and beet are rapidly following.

By regularly reading the New Testament since the opening of the school in May the pupils have read through the book once and are now reading it for the second time.

In the life of our Master we are learning how He went about "doing good" and are trying to follow His example in nearby Kachin villages week-ends.

In Baptist history we are learning the great price men and women paid for the religious liberty we are now enjoying and in the parables of our Lord we are learning how to hold the attention of the people, so that "the common people heard him gladly."

By the week-end visits to the same village these young people are enter-

ing into the daily life of their people, at the same time the villagers are learning what the school stands for in such a way as no amount of explaining could ever make them understand. It is a real joy to see these young people on Saturday morning take their small bundles of bedding and walk from five to nine miles to their respective villages. They wait for no bus, work is not discontinued for lack of funds. Rain or shine the villagers look expectingly for their coming. In the three or four formal services which they hold from Saturday evening until Monday morning the combined attendence at all the meetings averages about 650 men and women. The combined collections come to nearly three rupees.

Besides holding these formal services they call attention to the unsanitary condition of the village and suggest ways of making the place clean. In one village they are digging a well so as to have pure drinking water, droppings from animals are collected to put in a garden for raising vegetables. In another village they are collecting material for a chapel. The boys cut down the jungle about the houses while one of the girls went with the villagers to assist in planting rice. Simple hymns are being taught, also reading and the Lord's prayer. Pictures are stuck along the bamboo wall. No wonder the people look forward with joy to these weekly visits and we have more application for other pupils than we can supply.

Our interest in the villages has also created an interest in the school. From several villages we received bamboo for planting on the compound. One morning a Kachin came with sixty-five mahogony plants which we set out along the line of our fence. What fine wood these will produce in twenty to thirty years! Just now the girls are bringing from the villages a big supply of nice vegetables such as Kachins grow.

Several families have brought in baskets of rice for the school. As soon as the planting season is over men from nearby villages will assist us in digging stumps on the compound. Thus there is this mutual exchange of good will which builds up a lasting friendship bound together in good works.

Geo. J. Geis.

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Shwegyin

When the school committee met in May, the committee was unable to suggest any new way to meet the problems of the school. We met again a month later. Then the hewing began. First of all, those pupils who had not paid up their arrears were given ten days. Of Rs. 384 arrears, March 31, but Rs. 50 remain uncollected. This helped out wonderfully. New pupils were secured. Our enrollment is 112 to-day, July 17. We know of several more pupils who will come. But the school is not safe as the enrollment is too small. One can hardly expect to draw many day scholars when the Municipal school is charging only 2 annas a month. Two teachers resigned and so we have only five teachers on the staff. No standard is filled up to the required number. So far we are not quite one month behind in the salaries. The pupils cannot pay fees for their parents have no money. There are a number of villages that have nothing but rice and salt for food. I know also of some that have scarcely that. We do hope that the rise in the price of rice will continue or remain steady when the new crop comes in. The rise in price now does not help because the people have been forced to sell, and the farmer has no stock left.

Shortly after the opening of school, a Shan woman brought her child to Mrs. Klein. The father had come before, but the man was afraid the medicine Mrs. Klein sent for the child would not do any good. It was not

given. This was a case of long distance treatment. Mrs. Klein refused to give any more medicine until she saw the child. The parents brought the child. It was about two years of age, week, emaciated, unable to even hold up its head. Mrs. Klein became an exorcist and drove out seven long slender devils with oil of chenopodium. She is a good exorcist and malariaologist. She has a great number of these devils slayed and slaughtered now. The school nurse whom we have been helping is getting good practice.

I made a six and a half mile journey through flooded streams and freshly ploughed paddy fields to get to a heathen village where a young Karen mother gave her life in her first child-birth experience. She died an hour after the second child was born. The babes were only six days old. Of course there was the fear and superstition of twin children, due to the fact that the mother died. No one wanted the babes. I found however, one babe being taken care of by a woman sick with malaria. She had three children of her own. The youngest was ten months old and had a bad cold and running nose. This child nursed at one breast while the other babe nursed at the other side. The mother would switch the children from side to side. Of course the mother knew all about hygiene and infant feeding. The other child was cared for by a woman whose last child was weaned about a year or fifteen months ago. Yet she was trying to nurse the child and supplementing this process with rice. I saw her remove rice kernels from the baby's mouth. Oh! I forgot the babes were being given jaggery. Well! Mrs. Klein has the twins now. These children were starving. The Karen women never would believe that Mrs. Klein knew anything about babies. Maybe she did about the white child, but she was not to be trusted with Karen children. No mother would believe her. What excitement when the twins arrived. Every woman, even the old grandmothers are excited. We have many visitors now and many new sounds in our house. These babes are doing wonderfully well with the warm baths, clean clothes, regular food and regular time schedule. I believe, Mrs. Klein will succeed. The chance we have looked for for six years came and I was glad that I went to the village wading the fields and the flooded streams. Naw Lay Kin, the school nurse, and the bigger girls are getting a training too.

The Karens brought in about 1,000 cu. ft. of big laterite boulders, about 500 cu. ft. of sand and 500 cu. ft. of shale and white stones for concrete. This was the hot season work. I really was surprized to find that here when I returned. Good work, indeed. These things are for the new building. I have not attempted to start the building. These things are just supplies. There must be some money collected first. But such supplies as these and timber and possibly lime I am permitting the Karens to secure by their own labour. In this way we can beat the depression.

C. L. Klein.

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A New Aid to Burmese Study

Recently I saw something new under the sun. Our enterprising Press has worked over that indispensible asset, the Burmese Pocket Dictionary. Being on strong India paper, the size has been reduced and it fits the hand and pocket as never before. At Rs. 3 only it also fits the pocket book. Possession of a copy has inspired me to review the question of Burmese study and its advantages. At our last Missionary Conference Dr. Chaney urged the advisability of all missionaries in Burma becoming familiar with Burmese even when their main work concerned one of the other races. It has been my lot to

become somewhat familiar with the three main dialects of the delta area. That is to say I understand a few words beyond salutation in Sgaw, have passed two examinations in Burmese and hope that I am now ready for a first examination in Pwo. The twenty months' residence and one hot-season's intensive study in Sgaw was to be sure practically obliterated by the five years and exacting Burmese preparation. Nevertheless the point that I wish to stress is that even a meagre knowledge of a language is a decided advantage. Now after two hot-seasons spent in rather close application to yet another language, the Pwo Karen, I pass on a few reflections with regard to Burmese language study and its values.

From first hand observation of the relative ease of gaining a knowledge of Burmese and the other delta languages, Burmese yielded the largest return in daily opportunity for practice. Pwo Karen however yields even greater return in facilitating contacts with the most hopeful group of people in the delta of whom there are tens of thousands. It cannot be urged that everyone will find easy and pleasant the degree of effort and hard application necessary to break into another language, but I would testify that such an effort will repay one abundantly. In terms of widened vision, increased usefulness and deepened understanding of current problems, a knowledge of Burmese is a tremendous asset. In the ever-present opportunity to talk Burmese, little or great as one's degree of facility may be, lies the reason especially why I find that one progresses in Burmese study far faster than in the other languages given a commensurate expenditure of time and effort. Possible exceptions might be urged where ideal study environment is secured, or in Hill tracts where Burmese is not a common tongue, but generally speaking I find the above observation to be true.

In seconding the suggestion that all missionaries should study Burmese I make no plea that it will be simple. I do not favour a hard and fast rule that all missionaries should be compelled to study Burmese first. According to the demands of the local situation a new missionary must be advised to make his beginning in the dialect or language of the group to which the bulk of his or her time and energy is to be directed. BUT then, having made a clean start in the chosen language by passing one or more examinations, a clear understanding should exist that every expectation is that Burmese will be begun usually before the completion of higher examinations in their first language. Colloquial vocabulary for simple conversation should be the aim and therefore present language syllabus for Burmese examinations is not suitable. There is need for the drawing up of such a special course in colloquial idiom that shall neither be too complete in scope nor at all vague in its practical application to common everyday needs of the average resident in Burma. In this new pocket dictionary an excellent beginning has been made toward meeting that need. Being but a half of the size and weight of its previous counterpart one can have ready to hand, at all times, practical notes on grammar, as well as the practical English-Burmese and Burmese-English lexicon. Mere possession and casual consultation with a little regular study will result in a surprising increase in useful Burmese vocabulary I am sure. Get your wife a copy as well as one for yourself.

E. Fletcher.

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Orphanage Appeal

The Orphanage committee is feeling the need for funds at this time as we have been unable to meet our bills for the last few months. Please help us out in whatever way you can.

Martha J. Hackett.

Our Will, or God's

"God does not send His power, He brings it; it never ceases to be His power. Do you think He would trust us and let us run away with the power of God? Never! It is His power. The apostle says: 'Your bodies are the temple of the Holy Ghost.' " He will not come into our bodies and hearts and thoughts and wills to do what we please. The whole question is this: Will you do your will or will you do the will of God? God will never help you to do your own will, but He will always help you to do His will. He will 'work in you both to will and to do.' This is Pentecostal power."

J. E. Houston.

God-planned Lives

"If you want your life to be a life of God-planned service (and who does not?), then let Christ have full possession; and when He has full control, He will order your life."

W. H. Aldis.

"It is the withholding that leads to impoverishment. It is the surrender, it is the yielding, it is the obedience to the Lord's call, that leads to blessing, and the world's enrichment. Oh let there be no withholding. Perhaps some have given their souls, but have not yet yielded their bodies. Oh, give Him your mind, give Him your mouth, give Him your members, and prove these words spoken to Abraham to be true."

Bishop Taylor Smith.

The Burma Mission

This month we are printing the list of Burma Missionaries in a slightly different form, grouping all the missionaries in one station together.

This list is based on what was considered a normal mission staff a few years ago. Missionaries on furlough, vacancies, etc. are listed in heavy faced type. Where in former years there were usually missionaries to fill in when a man was on furlough, now the station is often left unprovided for, so that the missionaries on furlough now usually represent a real shortage — not provided for.

Burma has 39 Mission Stations — doing work in over twenty different languages and dialects. This makes the mission staff less mobile than in districts where there is one language group.

Burmese	Paku Karen	Taungthu
Chinese	Red Karen	Kachin
Tamil	Southern Chin	Lahu
Telegu	Kamhau Chin	Lisu
Urdu	Lai Chin	Shan
Sgaw Karen	Laizo Chin	Wa.
Pwo Karen	Siyin Chin	
Bwe Karen	English	

There are at present in Burma at least twenty-one units which cannot be adequately provided for, as follows:—

3. *Bhamo* —
   Shan aand Burman Work. Miss Peter in charge
6. *Insein* —
   Karen Seminary
16. *Mong Mong* —
   Lahu Work. Vincent Young in charge
18. *Moulmein* —
   Burman Fied Work. Mr. Hackett in charge
   Mon Work
   English Church
20. *Myitkyina* —
   Kachin Work Mrs. Smith (Rangoon) in charge
23. *Pegu* —
   Burman Work. Miss Parish in charge
24. *Prome* —
   Burman Field Work. Dr. Roach (Henzada) in charge
   Burman Girls' High School. Mrs. Roach (Henzada) in charge
27. *Rangoon* —
   Judson College
   Mathematics
   History
   Political Economy
   Religious Work
   Burman Field Work. Mr. Dyer (Seminary) in charge
   Cushing High School. Mr. Smith (Press) in charge
   Sgaw Karen Work
   Baptist English High School
33. *Tavoy* —
   Work for the Burmans. Mr. Sutton (Karens) in charge
37. *Tiddim* —
   Work for the Chins. Mr. Strait (Haka) in charge

Fields and Stations of the Burma Mission.

Field Secretary — Rev. & Mrs. C. E. Chaney, D.D.
Office: 121D Mission Rd., Rangoon Tel. Address: "Baptisma"
Mission Treasurer — Miss O. A. Hastings. Tel. Address: "Ambaptreas"

1. BANA (CHINA), via Kengtung, 1919

Work for Lahu and Wa Tribes
Rev. Vincent M. Young
Mrs. Vincent M. Young

2. BASSEIN, 1852

Work for Burmans
Girls' School — **VACANT**
Boys' School, Field work — Rev. L. W. Spring, Mrs. L. W. Spring

Work for Pwo Karens
Field work — Rev. C. L. Conrad, Mrs. C. L. Conrad
Girls' School — Miss Rebecca Anderson

Work for Sgaw Karens
Field work — **Sir San C. Po, in charge**
High School — **Thra San Ba, in charge**, Miss Clara B. Tingley

3. BHAMO, 1887

Work for Kachins
Field work — Rev. J. Martin England, Mrs. J. Martin England
Station School — Miss Frieda Peter

Work for Shans and Burmans
VACANT

4. HAKA, 1899

Work for Chins — Rev. Chester U Strait, Mrs. Chester U Strait

5. HENZADA, 1853

Work for Burmans
Field work, Boys' School — Rev. E. B. Roach, Mrs. E. B. Roach
Girls' School — Miss Inez Crain

Work for Karens — Rev. A. C. Phelps, Mrs. J. C. M. Phelps

6. INSEIN, 1899

Burman Theological Seminary
Saya Ba Han, Principal

English Department — Rev. W. E. Wiatt, D. D., Mrs. W. E. Wiatt, Rev. V. W. Dyer, Mrs. V. W. Dyer

Karen Theological Seminary

Rev. H. I. Marshall (at home)
Mrs. H. I. Marshall (at home)

Burman Women's Bible School

1. Miss Gertrude Teele
2. VACANT

7. KENGTUNG, 1901

Work for Shans

Medical	Rev. R. S. Buker, M. D.
	Mrs. R. S. Buker
Field Work	Rev. R. B. Buker
	Mrs. R. B. Buker

8. KUTKAI, 1934

Work for Kachins

Bible School	Rev. Geo. J. Geis

9. LOIMWE (Pang Wai)

Work for Lahus	Rev. J. H. Telford
	Mrs. J. H. Telford (at home)

10. LOIKAW, 1899

Work for Karens	Rev. J. Lester Raney
	Mrs. J. Lester Raney

11. LOILEM,

Work for Shans	Rev. H. C. Gibbens, M. D. (retired)
	Mrs. H. C. Gibbens (retired)

12. MANADALAY, 1886

Work for Burmans

Women	Miss Miss Marian Reifsneider
General Evangelistic	VACANT
Kelly High School	Rev. H. E. Hinton
	Mrs. H. E. Hinton
Burman Girls' High School	
	Miss Eva Cummins
	Miss Lucy Wiatt
	Miss Alice Thayer (at home)
Burmese Literary Work	
	Rev. A. C. Hanna
	Mrs. A. C. Hanna

13. MAUBIN, 1879

Work for Pwo Karens

Field	Rev. E. T. Fletcher
	Mrs. E. T. Fletcher
	Miss M. B. Pound
School	Miss Nellie Lucas

14. MAYMYO

Work for English and Burmans

Rev. Ernest Grigg
Mrs. Ernest Grigg

Burman Girls' School	Miss Laura Johnson
Retired	Mrs. I. B. Elliott
	Miss J. E. Parrott

15. MEIKTILA, 1890

Work for Burmans Rev. H. E. Dudley
Mrs. H. E. Dudley

16. MONG MONG, 1919

Work for Lahus and other hill tribes
Rev. Harold Young (at home)
Mrs. Harold Young (at home)

17. MONGNAI, 1892

Work for Shans **(Reduced to out-station)**

18. MOULMEIN

Work for Burmans
Field work **VACANT**

Judson High School for Boys
Mr. Paul R. Hackett
Mrs. Paul R. Hackett

Morton Lane Girls' High School
1. Miss Mildred Mosier
2. **VACANT**

Work for Karens
Field work Rev. A. J. Weeks
Mrs. A. J. Weeks
Karen High School Miss Charity Carman

Work for Mons **Saya Chit Pyu in charge**

Ellen Mitchell Memorial Hospital
1. Miss A. B. Grey, M. D.
2. Miss Irene Daleen, R. N.
3. Miss Grace R. Seagrave, M. D.
4. Miss Selma Maxville, R. N.
5. **Miss Martha J. Gifford, M. D. (at home)**

Work for Indians Miss S. T. Ragon

Work for English Speaking People
VACANT

English Girls' High School
Miss H. M. Good
Miss A. L. Price
Miss Hazel F. Shank

19. MYINGYAN, 1887

Work for Burmans **Turned over to B. B. M. Convention**

20. MYITKYINA

Work for Kachins **Rev. Leroy A. Dudrow (at home)**
Mrs. Leroy A. Dudrow (at home)

21. NAMHKAN, 1893

Work for Kachins Rev. Gustaf A. Sword
Mrs. Gustaf A. Sword (at home)

Work for Shans

Hospital and Field	Rev. Gordon S. Seagrave, M. D. Mrs. Gordon S. Seagrave

22. NYAUNGLEBIN

Work for Sgaw Karens

	Miss Rachel Seagrave

23. PEGU, 1887

Work for Burmans

Field work	**Rev. M. L. Parish (at home)** **Mrs. M. L. Parish (at home)**
Burman Girls' School	Miss Mary L. Parish

24. PROME

Work for Burmans

Field work	**VACANT**
Burman Girls' High School	**VACANT**

25. PYAPON, 1911

Work for Burmans

Field work	VACANT
Burmese A. V. School	Miss Cecelia Johnson

26. PYINMANA, 1905

Work for Burmans

Agricultural School	Rev. B. C. Case Mrs. B. C. Case Mr. Wm. Cummings Mrs. Wm. Cummings **Mr. J. M. Smith (at home)** **Mrs. J. M. Smih (at home)**

27. RANGOON, 1813

Judson College

Philosophy	Rev. G. S. Jury, Ph. D. Principal Mrs. G. S. Jury Rev. Wallace St. John, Ph. D. Mrs. Wallace St. John
English	Mr. S. H. Rickard, B. A. Mrs. S. H. Rickard Mr. F. G. Dickason, B. A. Mrs. F. G. Dickason Miss Helen Hunt, M. A. Miss Pauline Meader, M. A.
Physics	Mr. D. O. Smith, M. A. Mrs. D. O. Smith
Chemistry	Miss Marion Shivers, M. A.
Biology	Miss Eloise Whitwer, M. A. **Mr. Gordon E. Gates, Ph. D. (at hime)** **Mrs. Gordon E. Gates (at home)**
Mathematics	**VACANT**

History — **VACANT**

Pol. Econ. — **Mr. J. Russel Andrus, Ph. D. (at home)**
Mrs. J. Russel Andrus (at home)

Rel. Work — **Rev. Paul Braisted, M. A. (at home)**
Mrs. Paul Braisted (at home)

Mission Press
1. Mr. H. W. Smith
Mrs. H. W. Smith
2. Miss O. H. Hastings
3. Mr. J. B. Money
4. **VACANT**

Work for Burmans

Lanmadaw School, Field work — **Rev. Geo. D. Josif (at home)**
Mrs. Geo. D. Josif (at home)

Work for Burman Women
Miss Beatrice Pond

Kemmendine Girls' School
Miss Mary I. Laughlin
Miss Mary D. Thomas

Cushing High School — **VACANT**

Work for Sgaw Karens
U Loo Nee in charge

Karen Women's Bible School
Miss Violetta Peterson

English Work — Rev. Luman F. Marsh
Mrs. Luman F. Marsh

Indian Work — Rev. H. O. Wiatt, Th. D.
Mrs. H. O. Wiatt

Baptist English High School
Mr. O. D. Roseboom (non-missionary) in-charge

Retired — Mrs. A. E. Seagrave

28. SAGAING, 1888

Work for Burmans — Rev. Roger Cummings
Mrs. Roger Cummings

29. SANDOWAY

Work for Chins — Mr. S. V. Hollingworth
Mrs. S. V. Hollingworth

30. SHWEGYIN, 1853

Work for Sgaw Karens — Rev. C. L. Klein
Mrs. C. L. Klein

31. THONZE — ZIGON, 1855

Work for Burmans — Rev. J. T. Latta
Mrs. J. T. Latta

32. TAUNGGYI, 1910

Work for Shans

Boys' High School — Mr. C. R. Chartrand
Mrs. C. R. Chartrand

Huldah Mix School — Miss Faith Hatch

Medical Work — **Dr. Ah Pon in charge**

American School — Mrs. B. N. Allen
Miss E. M. Taylor

Retired — Rev. C. H. Heptonstall
Mrs. C. H. Heptonstall
Miss L. B. Hughes
Miss J. B. Johnson
Miss Agnes Whitehead
Miss H. Phinney, Kalaw
Miss R. W. Ranney, Kalaw

33. TAVOY, 1828

Work for Burmans — **Rev. M. L. Streeter (at home)**
Mrs. M. L. Streeter (at home)

Work for Sgaw Karens
Rev. Walter D. Sutton
Mrs. Walter D. Sutton

34. THARRAWADDY, 1889

Work for Sgaw Karens **Thra San Baw, O. B. E., in charge**

35. THAYETMYO, 1887

Work for Chins — Rev. E. Carroll Condict
Mrs. E. Carroll Condict

36. TOUNGOO, 1853

Work for Burmans — Rev. L. B. Rogers
Mrs. L. B. Rogers

Work for Bwe Karens **VACANT**

School for Bwe Karens **VACANT**

Work for Paku Karens — Rev. G. E. Blackwell
Mrs. G. E. Blackwell, R. N.

School for Paku Karens
Mr. Walter L. Keyser, M. A.
Miss Effie Adams (at home)

37. TIDDIM

Work for Chins — **Rev. J. H. Cope (at home)**
Mrs. J. H. Cope (at home)

38. THAMINGON VILLAGE, 1934

Work for Burmans — Miss Lucy Bonney

ON FURLOUGH

Other than those listed above
Miss Gertrude Anderson
Miss Marion Beebe
Miss Nona G. Finney
Miss C. Hesseltine
Miss G. A. Maine
Miss H. V. Petheram

B. B. M. Convention

Summary of Convention Work Account for the period, 1st October, 1933 to 30th June, 1934.

RECEIPTS.

	Rs.	A.	P.	Rs.	A.	P.
Cash Balance on 1st October,1933	251	6	3			
Contributions for Work of Convention	2,600	15	6			
Six Months' Interest on Centennial and Memorial Funds ..	884	4	3			
Part of Bonus withdrawn from Savings A/c.	994	4	0			
Total Receipts to June 30/34 ..	4,730	14	0			

PAYMENTS.

Paid Workers last year's cut in wages				1,045	0	0
„ Siam Workers, six months				609	0	0
„ Burma Workers, six months				1,660	0	0
„ Mission Press on Printing A/c.				219	4	0
„ Committee Members, Travel Expense				62	11	0
„ Office Expense, Postage				1	10	0
Total payments to 30-6-34				3,597	9	0
Cash Balance on 30-6-34	1,133	5	0			
Six Months' Interest due in September	884	4	3			
Cash in sight for remainder of year	2,017	9	3			

The following payments still to be made.

Siam Workers, six months	420	0	0
Burma Workers, six months	1,660	0	0
Burma Christian Council	175	0	0
Baptist World Alliance	90	0	0
One Printing Bill, (pd. in July)	118	0	0
Sundry expenses, Office, Printing, Travel, &c, say ..	100	0	0
Total still to be paid	2,563	0	0

To meet this a further Rs. 550 or more will be required.

It is to be noted that some who usually contribute have not as yet paid anything. Members are urged to send in any gifts possible during the month of August, in order that there may be no deficit at the close of the year. And that the accounts may be closed and audited before the 15th of September. Gifts may be sent direct to the Mission Treasurer, Rangoon, or to the Convention Treasurer, Henzada. If all who are interested will help it will be very easy to raise the balance needed to make all necessary payments and to have a balance in hand as well. This is commended to the prayerful consideration of all.

E. B. Roach,
Treasurer,
B. B. M. Convention.

NOTICE OF PYINMANA WORKERS INSTITUTE

The Annual Workers Institute at Pyinmana will take place October 2-12, 1934. Mr. Rogers of Toungoo will teach the Bible Course. Mr. Dickason of Judson College will give a course on "Birds and Insects" and also some instruction on Scouting. Agricultural Lectures will be given by the staff from Pyinmana, and various departments of Government working for the improvement of village life will have one period each day. Methods of religious work in Burma will be given by B. C. Case and visiting workers. Work for women and the home will also be studied. The cost of board for the 11 days will be Rs. 5/-. Railway concession will be available if four or more come together.

B. C. CASE.

CABLE RECEIVED

We regret to report the death of Mrs. A. E. Goodman on July 31, 1934.

G. A. Maine.

BOOK BARGAINS

(Continued from Page 2 of Cover)

Spontaneous Expansion of the Church, *Rolland Allen*
Personal Elements in Religious Life, *Weatherford*
The Story of our Bible, *Hunting*
Evangelism in the Sunday School
Education and Religion, *Burroughs*
The Ancestry of our English Bible
A Living Book for a Living Age
The Doctrine of God, *Wicks*

Preachers Helps and S. S. Lesson Books

	Now Reduced to
Tarbells' Guide	2 8 0
Peloubet's Helps	2 0 0
Torry's Gist of the Lesson	0 8 0
Moore's Points for Emphasis	0 8 0
Doran's Ministers Manual	2 0 0

AMERICAN BAPTIST MISSION PRESS